

RE-EDUCATION: A TREATMENT TO REVISE THE MISUNDERSTANDING OF TERRORIST RELIGION, A STUDY CASE ON FIRST FEMALE TERRORIST IN INDONESIA

Sri Sulistjaningsih dan Latifah Mukhlisin

Politeknik Ilmu Pemasarakatan, Depok

Email: ifah9463@gmail.com

Abstract. *Terrorism itself began to become one of the global issues that was quite important and often became the focus of the international community. The terrorism ideology had spread out in all country in the world. In 2016, Indonesian society was shocked by women who would be candidate of suicide bomber attack. One of them named Dian Yulia Novi, the first woman involved in a terrorist act and ready to become a suicide bomber to attack the State Palace of Indonesia by carrying a pot bomb with a high enough explosive power. This study uses descriptive qualitative research method while the type of research uses a case study. Now, Dian is undergoing her sentences in Correctional for Women Class IIA Bandung. Dian's suicide bombing case is rare and need special treatment to decrease her radicalism ideology. So, the correctional institution and National Counterterrorism Agency provide reeducation program for her treatment during her imprisonment to give the right understanding about Islam and prove that her ideology is wrong. The development from the treatments program that has been obtained is she not trying to spread his views on radicalism, and she willing to associate with prisoners of other cases even though with a limited people.*

Keywords: *women terrorist inmate; treatment; reeducation.*

Abstrak. *Terorisme sendiri mulai menjadi salah satu masalah global yang cukup penting dan sering menjadi fokus masyarakat internasional. Ideologi terorisme telah menyebar di semua negara di dunia. Pada tahun 2016, masyarakat Indonesia dikejutkan oleh wanita yang akan menjadi kandidat serangan bom bunuh diri. Salah satunya bernama Dian Yulia Novi, wanita pertama yang terlibat dalam aksi teroris dan siap menjadi pembom bunuh diri untuk menyerang Istana Negara Indonesia dengan membawa bom pot dengan daya ledak yang cukup tinggi. Penelitian ini menggunakan metode penelitian kualitatif deskriptif sedangkan jenis penelitiannya menggunakan studi kasus. Kini, Dian menjalani hukuman di Lembaga Pemasarakatan Perempuan Kelas IIA Bandung. Kasus bom bunuh diri seperti ini jarang terjadi dan perlu pembinaan khusus untuk mengurangi ideologi radikalisme pelakunya. Lembaga Pemasarakatan dan Badan Penanggulangan Terorisme Nasional menyediakan program reedukasi untuk pembinaannya selama masa pemenjarannya untuk memberikan pemahaman yang benar tentang Islam dan membuktikan bahwa ideologinya salah. Perkembangan yang telah diperoleh dari program pembinaan adalah ia tidak berusaha menyebarkan pandangannya tentang radikalisme, dan ia bersedia bergaul dengan narapidana kasus lain walaupun hanya dengan orang tertentu.*

Kata kunci: *narapidana teroris wanita; pembinaan; reedukasi.*

Introduction

Terrorism itself began to become one of the global issues that was quite important and often became the focus of the international community as well as a compilation of aircraft crashing into the twin buildings of the World Trade Center (WTC) on September 11, 2001, or better known as 9/11. The event that killed less than 2,996 fatalities (Widyaningrum, 2018), instantly set the world's eyes on the United States which immediately launched a war on terrorism or also known as the "War on Terrorism" (Alexandra, 2017). Since 2000 by canceling the Jakarta Stock Exchange Bomb, followed by another large bomb attack, and the deadliest is the 2002 Bali Bombing Case. The handling of terror in Indonesia began to receive attention since it involved the Bali Bombing (first case) on October 12, 2002. This tragedy caused 202 fatalities and 209 people were injured.

The trend of terrorism and the arrest of suspected terrorists in the world, especially in Indonesia has indeed increased in the last three years. Acts of terrorism and surprise attacks in Indonesia in 2018 increased from previous years and still remain the largest in 2019. Throughout May 2019, the Special Detachment (Detachment) 88 Antiterror Indonesia Police Headquarters has arrested 29 people who involve terrorism group called *Jamaat Ansharut Daulat (JAD)*. In total, the National Police of Indonesia has carried out 68 suspected JAD terrorism network throughout the year 1920. Director of the Institute for Policy Analysis of Conflict (IPAC), Sidney Jones, revealed the freedom of women who had risen in the last 3 years ago, where the originator was a woman named Dian who had been arrested by Detachment 88 Antiterror. According to him, the Police began looking for counters not only for the men, but also against women whose trends are on the rise (Al-Ayyubi, 2019).

The Conflict Policy Institute (IPAC) conducted research that Indonesian women starting to take part in following extremism and radicalism, even some of those wanted to become suicide bomber attack. This act was called 'amaliyah' (sacrifice or suicide attack), it is not a phenomenon that just happened in Indonesia. In 2016, Indonesian society was shocked by women who would be candidate of suicide bomber attack. This phenomenon emerged after two women were arrested in December 2016 for being arrested because of their affiliate with the Islamic State of Iran and Syria (ISIS) and ready to be suicide bomber attack. Now women have become the active perpetrators and it is

also possible to manipulate children to do so. In May 2018 three families were involved in acts of terror in East Java in two days in a week. This act involved wives and children to participate in suicide bombings. This method is become a new trend and increasingly strengthen the role of women in acts of terrorism.

An observer of gender and radicalism issues, Lies Marcoes, views the Surabaya bombing phenomenon that happened on May 13, 2018, at Diponegoro Church, Surabaya, which involved one family: husband, wife and children. This incident proving that the role of women in the radical movement is no longer acting individually, but become the main perpetrator. "They not only have goal to enter heaven from their husband action but also be the main perpetrator with their own role by bringing the children for took over the dream to enter heaven," said Lies Marcoes (Amindoni, 2018).

Method

This research uses a descriptive qualitative research method while the type of research uses a case study. The core property of qualitative research is that it examines the way people make sense out of their own concrete real-life experiences in their own minds and in their own words. This information is usually expressed in everyday language using every day concepts (Cropley, 2015). Pollit and Hungler (1999) interpret the case study as a research method that uses in-depth analysis, which is done carefully and completely to an individual, family, group, institution, or other social units. This method of use is closer to the type of descriptive research with analysis forming qualitative research methods. The case was chosen because this case was the first suicide bombing case in Indonesia by woman, so far in Indonesia.

Results and Discussions

In the level of national culture, so far Indonesian women only play the role of a housewife whose role is to guide and take care for children as well as serving the needs of their husbands' lives. The social status of Indonesian women has experienced a very violent shift since the emergence of the feminism movement in the world. However, this shift in women's social status is only focused in the realm of public careers as an effort to break down gender stereotypes. Unlike the shift in the social status of women in radical groups who adhere to a particular religious sect. In their ideology, women have the right and obligation to fight

and wage jihad as a man does. The weak power of reasoning (rationality) and the lack of understanding of women's spirituality in these radical groups, makes women easily exposed to misleading religious teachings and ideologies. However, they were promised to go to heaven, if they died in fighting or jihad (Kuswandi, 2018). Women are obliged to obey the husband's command as head of the household, which must be obeyed. One belief that plays a role is when women have the concept that carrying out the husband's orders is one form of jihad that women can carry out as suicide bombers. So, if their husband order to be suicide bomber, the wives have to do it as a way of jihad (Taskarina, 2018).

Data of prisoners / terrorist detainees who are undergoing crimes in prisons / detention centers throughout Indonesia as of May 6, 2019, amounted to 606 male terrorists and 6 female terrorists. All male terrorist prisoners and female terrorist inmates in prison who are serving crimes in Indonesia are spread over 25 (twenty-five) Regional Offices of the Ministry of Law and Human Rights. Male terrorist Divided into 606 people, 399 male terrorist inmates and 201 male terrorist prisoners, 6 female terrorist inmates. West Java Province holds 165 terrorist prisoners (82%) of all terrorist prisoners in Indonesia. While the most terrorist inmates are in the Correctional Central Java Regional Office as many as 203 people (51%) out of 399 terrorist inmates throughout Indonesia. The number of female terrorists is 6 people (0.01%) spread in 5 (five) Penal Institutions in 5 (five) Regional Offices in Indonesia.

Chaula Rininta Anindya, an analyst from the Rajaratnam School of International Studies (RSIS) of Nanyang University in Singapore, said female bombers affirmed the fact that the universe of terrorism was no longer dominated by men only. "Why women? Because strategically and tactically it is clear that women have an effective role. Strategically, the effects of terror are large because (the public) is not accustomed to women as attackers. Usually there will be an overreaction which is precisely the main goal of his terrorist acts". What Chaula said might have a point. At present, the role and function of women in radical groups has been increased to carry out the tasks of jihad that are usually carried out by men. These women are obliged to wage jihad in a peaceful country (a state in a state of no war).

Acts of women jihad, such as the suicide bombing in the Surabaya church, are even more sadistic than those of male jihadists. For the foreseeable future, these terrorists will continue to use women as executors in the field, because

generally the behavior of women is not too easily suspected by security forces. In checking bombs by security forces, generally bombs carried by female terrorists often cannot be detected comprehensively, for reasons ethics and courtesy when conducting a physical examination of women. (Saputro, 2010)

Head of Community Information Bureau Police Headquarters (Karopenmas) Police Brigadier General Dedi Prasetyo said there is a new phenomenon in terrorism activities in Indonesia, which involves women. "After the Surabaya and Sibolga bombings, there is a new phenomenon that is starting to involve women to become lone wolf (sole perpetrators)". In contrast to several other countries, he continued, who have been exposed to ISIS radicalism, women have long been a lone wolf in Afghanistan, Iraq, Syria and several other regions in the Middle East. "In Indonesia this phenomenon has begun to be read by Detachment 88. Like the events in Sibolga, these women have militancy that is stronger in understanding than men," (Ayyubi, 2019)

The role and function of women in radical groups has now been upgraded to carry out the tasks of jihad that are usually carried out by men. Women are obliged to wage jihad in a peaceful state (a state in a state of no war). One of the suicide bombing cases in the Diponegoro church, Surabaya, is one of the suicide bombing cases that has experienced a major change in the involvement of families in acts of terror.

"Involving minors shows a big change in the map of terror. Now women are active actors and it is possible to also manipulate children into perpetrators," this will continue to use women as executors in the field, because generally women's behavior is not too easily suspected by security forces. In bomb checking by security forces, generally bombs carried by female terrorists often escape detection, due to ethical reasons and politeness when carrying out physical examinations of women. At present, women who are ready to become 'brides' (another terminology for person who become suicide bomber attack) to do suicide bombings, allegedly more and more numbers (former widows of ISIS terrorists). Women have important potential for terrorists to be used as suicide bomb executors.

Considering that women terrorist inmates are prisoners with extremely dangerous and extraordinary crimes by using violence to cause fear in their efforts to achieve their goals (especially political goals); practice of acts of terror; is an act that is against the law or acts that contain threats with violence

or coercion against individuals or property rights to force or intimidate the government or society with political, religious or ideological purposes. So that special training is needed by means and special techniques carried out by officers with specific skills for terrorist prisoners. Thus, it is expected that the coaching given to female terrorist inmates at Correctional for Women Class IIA Bandung can be carried out in accordance with the purpose of the correctional system which is to form a Correctional Prisoner in order to become a complete human being, realize their mistakes, improve themselves, and not repeat the crime so that it can be re-accepted by the community, can actively play a role in society, and can live reasonably as good and responsible citizens.

In this research (case study) the following suicide bombers are described as follows:

Terrorist inmate identity:

Name : Dian Yulia Novi,
Tribe : Sundanese,
Religion : Islam,
place and date of birth : Cirebon Regency, July 4, 1989,
education : Bachelor
occupation : housewife;
Address : Bekasi regency, West Java
Correctional entry date : December 13, 2017;
File Number : 515201712140003;
Work history : worked as an Indonesian Worker in Singapore and Taiwan.

In Singapore worked for 3 (three) years as a caregiver for 3 (three) children, aged 3 years, 7 years and 11 years. While in Taiwan worked to take care of the elderly grandmother for 3 (three) years.

Case background

The first woman involved in a terrorist act and ready to become a suicide bomber to attack the State Palace of Indonesia by carrying a pot bomb with a high enough explosive power, but her suicide bomb plan was discovered by the police. The woman born in Cirebon was finally caught with her husband Muhammad Nur Solikhin. Arrested on 11 December 2016, and allegedly affiliated with the Islamic State (ISIS). Based on Diann Yulia Novi's confession during the interview

she was recruited to be a 'bride' by Umu Absah, known as Umi Tutin, a housewife who had also been an Indonesian Worker Outside country, was arrested with Dian Yulia Novi. According to Dian Yulia Novi's confession when the interview was carried out said that being a 'bride' was of her own free will, because she wanted to carry out the duties of 'amaliyah istisyahadiyah' that is as a sacrifice of life for religion. According to Dian Yulia Novi when she became a 'bride' she just carries out their duties as a suicide bomber only, while all the preparation of all suicide bombing equipment must be done by people who are inside the community and not allowed from the outside community.

The prisoner was revealed as a potential suicide bomber, after two women were arrested in December 2016 suspected of being affiliated with the Islamic State (ISIS) and willing to become suicide bombers. The inmate is a former migrant worker abroad who is one of the perpetrators is currently serving a crime in the Correctional for Women Class IIA Bandung. In this case Dian Yulia Novi was prosecuted for 10 years by the public prosecutor but was sentenced to 7 years and 6 months in prison, by a panel of judges for her actions in planning a suicide bomb attack on the state palace of Indonesia on 11 December 2016. Her husband, Solikhin, was sentenced to 11 years in prison. Umi Abash was sentenced to 3 years in prison. Before being transferred to the Correctional for Women Class IIA Bandung, Dian Yulia Novi was detained in Mako Brimob Depok, together with her husband and Umi Absah.

History of Punishment / Phasing of Coaching

Detained Date: 16 December 2016 in Mako Brimob; entered Correctional Women's Class IIA Bandung on 13 December 2017; release date June 14, 2024; criminal period 1/3 dated 14 April 2019; criminal period ½ date. September 11, 2020; criminal period of 2/3 on 16 December 2021.

Treatment for female terrorism inmate in Correctional for Women Class IIA Bandung

Because the phenomenon of female terrorists is very rare and is a special case, the Correctional institution does not simply carry out the usual treatment program carried out on inmates in general. The Head of Prison emphasized that Dian's case was special and could not be implemented in the usual treatment program. "We do not require Dian to participate in a treatment program,

but we do require Dian to take a deradicalization program from National Counterterrorism Agency”.

In essence, all terror movements are natural consequences of a humanitarian process and cultural transformation. In every society in the world transformation takes place in various forms and stages. Some members of the community welcome transformation with pleasure, and some react violently. The interesting thing about terrorist cases in Indonesia is that when a psychological test is carried out against terrorists, an unexpected result is obtained. All terrorist perpetrators in Indonesia have no psychological or psychiatric disorders. This is of course very contrary to terrorists who come from abroad. Most terrorism perpetrators abroad are detected as having psychiatric or psychopathic disorders (Kunst, et al, 2018). However, it is different from terrorists in Indonesia. Terrorists in Indonesia after psychological checks show that they are fine. There is no psychiatric disorder. Therefore, the methods or treatment of terrorist inmates who come from abroad cannot be applied directly in Indonesia. All terrorists in Indonesia can be said to be mentally healthy, even they have families.

This phenomenon shows that, in Indonesia, the ideology of radicalism influences the way of thinking / ideology of the perpetrators of terror itself so that perpetrators of terrorism do not have psychiatric disorders. They commit crimes consciously and deliberately because their minds have been manipulated. Most terrorists in Indonesia are manipulated by religious teachings taken from fragments of the Al Quran and Hadith. Terrorism groups call their actions jihad. This jihad is interpreted as a way to combat the conditions which they say endanger the Muslims. One of the aims of the jihad of terrorist networks in Indonesia is to establish an Islamic Khilafah State and overthrow a government that does not use Islamic law as the basis of the state.

The doctrine of jihad and the conditions of the problem on the society seem to be important motivations and factors that inspire terrorists, who often demonstrate their willingness to separate themselves from the wider community and their courage to carry out suicide bombings. They are more based on “verses of war” (QS al Baqarah, 2: `190; al-Tawbah, 9: 39, 123; al-Zumar, 39: 79). Literally are considered normatively to have legal force compared to the same verses which came first, which in the tradition of understanding the teachings of Islam are called naskh-mansukh (Mubarak, 2012). One form of

jihad here is to carry out suicide bombings. This is what underlies Dian's suicide bomb attempt at the State palace.

By the doctrine that being a suicide bomber will make the perpetrators go to heaven, of course this will further strengthen the motivation of suicide bombers. From this analysis, we conclude that suicide bombers have been manipulated by the mind with a wrong understanding of Islam. For this reason, special training is needed that can intervene in their understanding of religion. One method of coaching is to carry out reeducation of terrorists. This reeducation is carried out by experts who understand and know very well about terrorism understandings and are able to deny the wrong understanding of the religion of the perpetrators of terrorism itself. Because Dian's case is based on a wrong understanding of Islam, the purpose of reeducation is to eliminate misunderstandings about religious teachings that are used as a basis for justifying terrorist behavior. This reeducation process focuses on the process of re- understanding the values of Islam that are true and comprehensive.

To implement this reeducation process is not easy because the facilitator must be able to change the false ideology of religion that has been indoctrinated in a person. Moreover, terrorists themselves have a good understanding of religion. So, it takes a facilitator who is truly an expert in the field of Islamic religion and able to find fault with the wrong terrorist ideology and then justified them with true understanding of Islam. The facilitator must be able to provide concrete evidence contained in the Al Quran and the Hadith that states that terrorist behavior is not permissible in Islam.

The facilitator also does not immediately preach on terrorists with a correct understanding. This will only add to the hatred of terrorists against the facilitators because most terrorists have a stubborn and introverted attitude. The negative impact, terrorists can even refuse to meet with the facilitator. The perpetrators of terrorism themselves always exclude themselves among other inmates. Assume they are innocent and should not be jailed for their actions which are understood as acts of jihad in defense of religion. For this reason, the facilitator must be able to attract attention or at least be accepted by terrorist inmates. Following is the reeducation process carried out against Dian, a female terrorist inmate, carried out by a facilitator from National Counter Terrorism Agency: Provide a comfortable and closed room.

Reeducation activities carried out in a comfortable room and avoid

intervention by other unauthorized parties. It aims to make inmates feel comfortable when answering questions and protect the privacy of terrorist inmates. Another goal is for other inmates not to be indoctrinated with the statements they make during the reeducation process. During the interview, it can also provide food or drinks that the inmate likes so that it will increase the inmate's comfort to express their feelings.

Start with small talk

Light talk can take the form of greetings and asking for what they feel. This might be considered trivial, but for some people who live in prison, who live in limitations, it will be memorable as a special concern. By greeting, the facilitator can start the conversation. This light talk can begin by asking about the state of health, the activities carried out this morning, and how the inmates feel right now.

“Asalamualaikum (greetings in Arabic), how are you?”

“What is today's breakfast food menu?”

“Do you feel well today?”

Pretending to agree with his wrong understanding of religion

By pretending to agree and support the religious understanding of terrorist inmates, it can make terrorist inmates feel that what they are doing is correct and religiously based. This attitude can provoke inmates to talk about their reasons for committing acts of terrorism. The facilitator must attract the attention of terrorist inmates as much as possible so that she can be open and explain the motives of his actions.

Look for loopholes in the understanding of religion

After the inmate starts to open his mind and express his thoughts, the Facilitator pays close attention and pays attention to each person's words and body language when speaking. The facilitator must also ensure that inmates are telling the truth by reading body language and how to make statements. This can be seen from the inmates' gestures and attitudes when re-educating. When there is a gap to interrupt the conversation, the facilitator immediately starts breaking down the arguments one by one from the inmates. Here the dialog between Dian (B) and the facilitator (A):

Re-education: A Treatment to Revise the Misunderstanding of Terrorist Religion, a Study Case on First Female Terrorist in Indonesia

● Sri Sulistjaningsih dan Latifah Mukhlisin

- A : “According to you, how do you reprimand the wrong person, where the wrong person is the government?”
- B : “In the Koran everything is regulated, we don’t need to make new rules anymore, like if stealing, then we have to cut off the culprit’s hands, if it is applied, then crime will decrease.”
- A : In the Koran QS An Nisa (4:59) it is stated that we must also obey the leader

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ

“O you who believe, obey Allah and obey (His) Apostles, and to the leaders among you ...”

This indicates that we must obey the leader (head of state) as long as the leader does not disregard God and the Apostle”

Convey humor or jokes

Conveying humor or jokes in the middle of the reeducation process will be very useful to reduce tense and boredom. With humor, inmates will feel more relaxed and the facilitator will also benefit because this can dilute the atmosphere and build intimacy to eliminate the gap that is too large between facilitator and the inmate. However, Facilitator must also be able to measure the intensity of humor. If there is too much humor, it will result in a lack of information that must be conveyed to inmates to intervene in the ideology of terrorism.

Convey the true understanding of religion that is based on facts

When the facilitator denies the statement made by the inmate, the facilitator must also convey the basis of his statement which comes from the Koran and the Hadith. This is where the facilitator’s knowledge plays in debating with inmates’ opinions. However, in delivering their statement, facilitator should not be so blaming inmates’ understanding. Because it will trigger a feeling of stubbornness and will corner him. Facilitator must make a statement that allows the inmate to rethink his understanding and begin to realize and accept the justification of understanding from the facilitator by himself. Facilitator must not force inmates to accept justification. Facilitator must be able to trigger inmates to realize that what they have been doing is a big mistake and will only have bad consequences for themselves and others. Here the dialog between Dian (B) and the facilitator (A):

- A : “The Koran is written in Arabic, meaning you have to understand Arabic to learn it. Where did you learn Arabic?”
- B : “Arabic can be learned by yourself.”
- A : “So, Dian has never been abroad to study Arabic?”
- B : (Dian just paused)
- A : “So like this, learning Arabic is best learning in an Arab country, plus if we learn about the Koran, it cannot be interpreted just like that, there are many schools of thought (guidelines for doing an act) guided by the scholars in translating God’s commands in the Koran, including the Hanafi school of law, the Maliki school of law, the Shafi’i scholar, the Hambali scholar and of the four are different about understanding religious orders, but that does not become a big problem as long as it does not violate the Koran and the Hadith.
“One of the things that makes a difference is the law of women who are menstruating to read the Koran, the schools of Shafi’i and Hanafi do not allow menstruating women to read verses of the Koran either in part or in whole verses. The Hambali scholar allows menstruating women to read the Koran, but only a few verses, not a whole verse. The school of Maliki allows menstruating women to read all verses of the Koran, but when menstruation has finished, women must purify first and then may read the Koran.
“So, to understand a religious command must also be seen from various understandings”

Starts entering personal life

After it was seen that he began to realize that what he had done was wrong. The facilitator begins to enter personal life by searching in advance about the background of inmates’ lives including their families. Terrorist convicts are also human beings who need the affection of those closest to them. Even terrorist convicts are normal human beings who have family and social life with the community. The facilitator starts looking for the most important and has a deep meaning for terrorist inmates. Here the dialog between Dian (B) and the facilitator (A):

- A : “Why is Dian willing to become a suicide bomber?”
B : “Because of Jihad, and my husband supports me”
A : “Then if one day someone offers Dian to become a suicide bomber again, what will you do?”
B : “I do not want anymore, because now there is Raihan” (Raihan is her son)

Incidentally, Dian had a son named Raihan who he loved the most. Dian said that she did not know that she was pregnant while attempting a suicide bombing in a state palace. He only found out that he was pregnant when he was caught by the police. From this incident, the facilitator began to awaken the inmate’s enthusiasm to live a normal life by providing motivation so that he would be willing to take part in a training program and get out of prison immediately.

Looking for inmate’s motivation to change

In Indonesia, one of the conditions for parole for inmates of terrorism is to declare loyalty to the State and recognize the sovereignty of the Indonesian State. This will be very difficult for terrorists to do because one of the reasons they commit acts of terror is dissatisfaction with the current government and the establishment of a Khilafah State based on the Koran and Hadith. Recognizing the sovereignty of the State would be very contrary to their ideology. For this reason, the facilitator must be able to ensure that by expressing loyalty to the State, they will receive parole so that they will be released more quickly from prison. In addition, Facilitator must be able to provide a motivation that can prevent inmates from repeating acts of terrorism. It does not rule out the possibility that when inmates are free, there will be people who again invite to carry out acts of terrorism. For this reason, a strong reason is required to reject the invitation. In Dian’s case, the facilitator found that Dian loved her child very much, for this reason, the facilitator continued to emphasize Dian, Dian had to be able to change so that Dian was immediately released from prison to return to her family and raise Raihan.

Progress after treatment: First, The results of treatment in Correctional for Women Class IIA Bandung were obtained through interviews with officials of the Head of Guidance for Inmates and Juvenile, it was concluded that the treatments given to female terrorist inmates had experienced an improvement

compared to the initial time in prison.

“Now it is good, she already willing to interact both with prison residents and with health workers.” Said the Head of Guidance for Inmates and Juvenile.

Second, Still in the process of deradicalization. Guidance on terrorist inmates provided has experienced a significant development, this can be seen from the behavior of female terrorist prisoners who have now begun to interact with other inmates of Correctional Women’s Class IIA Bandung. She does not participate in the program of guiding prisoners given at the Correctional Women’s Class IIA Bandung.

Third, Another result from interviewing the Head of Guidance and Care of Correctional Women’s Class IIA Bandung, who also serves as a guardian for guardians of terrorist prisoners, has the task of making notes of the development of terrorist inmates during criminal offenses at the Correctional Women’s Class IIA Bandung. Interviews were carried out in the room of the Head of Guidance Section for inmates and students accompanied by the head of the guidance counseling for prisoners and juvenile. The interview results are as follows: a) During the interview the terrorist inmate occasionally corrects his seat. During the interview she felt very relaxed and went smoothly; b) Terrorist inmates say they still do not have the desire to deradicalize to declare their oath of loyalty as Indonesian citizens under the Unitary State of the Republic of Indonesia (NKRI); c) Have a plan to go home earlier than the actual date of joining the parole (PB) program, because they have the desire to care for their children who are now 2 (two) years old. Prisoners believe that the mother is the first school for her children and this plan has received approval from her husband, namely Solihin, who was sentenced to 11 years in the same case with this female terrorist prisoner; d) Do not want to participate in coaching activities together with other inmates in the guiding room or borrow books in the library because there is still a bad feeling when in the midst of other inmates that is still a perception that he (a terrorist inmate) is different from other inmates. So, there is a sense of reluctance to join in the coaching program; e) Have begun to interact with roommates and wish to borrow books in the library even though not directly, she seeks help from other inmates to borrow book at correctional library.

Fourth, These results by interviewing Security officials: “Poor Dian, actually she was a victim, possibly created deliberately”. At least, Dian did not try to influence another prison inmate to behave radically.

Fifth, In the implementation of a treatment program for female terrorist prisoners in the Correctional for Women Class IIA Bandung, the civil servant from correctional institutions is appointed, after appointment to education and training on anti-terrorist from UNODC (United Nations Office on Drugs and Crime) and training held for 7 (seven) days regarding the treatment of terrorist inmates during their imprisonment; and AIDA (Aliansi Indonesia Damai/Indonesia Peace Alliance) the training held for 2 (two) days that was funded by National Terrorism Counter of Indonesia on strengthening Perspectives on Terrorism Victims for Correctional Officers. The role of the civil servant was important in changing the perception of women prisoners in the recognized the Unitary Republic of Indonesia and recognize the current government regarding the deradicalization program.

Sixth, Obstacles in the implementation of treatments terrorist inmates in the Correctional for Women Class IIA Bandung: a) The behavior of terrorist inmate is still “stubborn” and still does not want to recognize the country of the Republic of Indonesia concerned at the time the research was carried out and still did not want to de-radicalize; b) Not wanting to sign an affidavit, the terrorist inmate’s feels that they do not want to take part in the parole program, because the parole requirements have to acknowledge the Unitary Republic of Indonesia and stated that they have recognized the Unitary Republic of Indonesia and recognize the current government; c) Do not want to follow the treatment program while undergoing crime in the Correctional for Women Class IIA Bandung. Both religious and library coaching programs, because they feel uncomfortable when they leave the room to attend coaching because they feel all inmates sneered that she is a terrorist.

Seventh, The development from the treatments program that has been obtained is she not trying to spread her views on radicalism, and she’s willing to associate with prisoners of other cases even though with a limited people.

Conclusion

Dian’s suicide bombing case is rare and need special treatment to decrease her radicalism ideology. So, the correctional institution and National Counter Terrorism Agency provide reeducation program for her treatment during her imprisonment to give the right understanding about Islam and prove that her ideology is wrong. The development from the treatments program that has been

obtained is she not trying to spread his views on radicalism, and she's willing to associate with prisoners of other cases even though with a limited people.

Daftar Pustaka

- Alexandra, F. (2017). Analisis Kajian Terorisme dan Radikalisme dalam 3 Perspektif Teoritis. *Jurnal Paradigma*, 6 (3), 137-146. <http://dx.doi.org/10.30872/jp.v6i3.895>
- Kuswandi, W. (2019, 21 Mei). Teroris Perempuan Lebih Sadis? *Geotimes*. Diakses dari <https://geotimes.co.id/opini/teroris-perempuan-lebih-sadis/>
- Ayyubi, S. (2019, 15 Maret). Ini Penyebab Teroris Wanita Lebih Militan Dibanding Pria. *Kabar24*. Diakses dari <https://kabar24.bisnis.com/read/20190315/16/900207/ini-penyebab-teroris-wanita-lebih-militan-dibanding-pria>.
- Amindoni, A. (2018, 15 Mei). Perempuan mulai ambil peran jadi pelaku utama aksi teror, tetapi mengapa membawa anak? *BBC Indonesia*. Diakses dari <https://www.bbc.com/indonesia/indonesia-44022494>
- Cropley, A. (2015). Introduction to Qualitative Research Methods. *Researchgate*. https://www.researchgate.net/publication/285471178_Introduction_to_Qualitative_Research_Methods
- Kunst, J.R., Myhren, L.S., & Onyeador, I.N. (2018). Simply Insane? Attributing Terrorism to Mental Illness (Versus Ideology) Affects Mental Representations of Race. *Criminal Justice and Behavior*, 45 (12), 1–15. <https://doi.org/10.1177%2F0093854818794742>
- Taskarina, L. (2018). *Perempuan dan Terorisme (kisah perempuan dalam kejahatan Terorisme)*. Jakarta: Elek Media Komputindo.
- Saputro, M.E. (2010). Probabilitas Teroris Perempuan di Indonesia. *Jurnal Ilmu Sosial dan Ilmu Politik* 14, (2), 211-228. <https://doi.org/10.22146/jsp.10937>
- Polit, D. F., & Hungler, B. P. (1999). *Nursing Research: Principles and Methods*. Philadelphia: JB Lippincott Company.
- Mubarak, Z. (2012). Fenomena Terorisme di Indonesia: Kajian Aspek Teologi, Ideologi dan Gerakan. *Jurnal Studi Masyarakat Islam*, 15 (2), 240-254. <http://ejournal.umm.ac.id/index.php/salam/article/download/1633/1770>
- Widyaningrum, G.L. (2018, 10 September). Kronologis Serangan 9/11, Runtuhnya

**Re-education: A Treatment to Revise the Misunderstanding of Terrorist Religion,
a Study Case on First Female Terrorist in Indonesia**

● Sri Sulistjaningsih dan Latifah Mukhlisin

Menara Kembar, dan Osama Bin Laden. *National Geographic Indonesia*.
Diakses dari [https://nationalgeographic.grid.id/read/13935227/
kronologis-serangan-911-runtuhnya-menara-kembar-dan-osama-bin-
laden?page=all](https://nationalgeographic.grid.id/read/13935227/kronologis-serangan-911-runtuhnya-menara-kembar-dan-osama-bin-laden?page=all)